

C.S. LEWIS

THE CHRONICLES OF NARNIA AS SPIRITUAL BIOGRAPHY



PROF. DORIS T. MYERS
UNIVERSITY OF NORTHERN COLORADO
AUTHOR OF
C. S. Lewis in Context
7:00 PM, THURSDAY
NOVEMBER 17
ST. MARK'S PARISH
1405 S. VINE ST.
DENVER, COLORADO
722-0707



St. Willibrord, Apostle of Frisia

Feast Day 7 November

by Father Lester Bundy,

Vicar of St. Columba mission, Boulder

IN the mid seventh century the Frankish Kingdom was in a state of political disrepair. Ineffectual kings lead to the rule of Pepin II of Heristal and his illegitimate son Charles, designated officially as mayors of the royal palace. Faithful to the Church in their own way, they endowed churches and monasteries, but their primary concern was the fortification and unification of their realm against the onslaughts of pagan tribes. This led to the seeming contradiction whereby, occasionally, they would confiscate Church property in order to finance their wars. One can understand that the Church felt itself in something of an ambiguous situation.

To the Church's advantage the realm found a sense of solidarity in identifying Frisian unity with Christianity in opposition to the pagan invaders. Further, the Christian Saxons of England proved to be effective missionaries to the pagan Saxons of the continent. Thus Pepin and Charles found themselves supporting Willibrord and his Saxon missionaries in their endeavors to push the conversion of the pagan areas on their northern and eastern frontiers. Ultimately, in the latter part of the eighth century the Frankish conquest of the neighboring pagan Saxons marked the completion of the conversion of the Frisians.

Born in Northumbria in 658, Willibrord was educated by the monks of Ripon under the direction of St. Wilfrid. In 678 he went to the Irish abbey of Rathmelsigi where he remained for twelve years and was ordained a priest. In 690 he went with twelve companions on a missionary visit to Western Frisia. In 693 he visited Rome and secured Papal support for the Frisian mission.

We are indebted in large part to St. Bede and his famous History, *Historia ecclesiastica gentis Anglorum*, for detail on the work of Willibrord.

"On their first arrival in Frisia, as soon as Willibrord learned that the prince had given him permission to preach he hurried to Rome, where Pope Sergius ruled the Apostolic see, hoping to obtain his blessing and approval on the evangelistic work he hoped to undertake. He also hoped to obtain relics of the blessed Apostles and martyrs of Christ, so that when he had destroyed the idols and built churches among the people to whom he had preached, he might have the relics of the saints ready to put in them. And when he had deposited them, he intended to dedicate these places fittingly in honor of each of the saints whose relics they were. He also wished to learn and obtain many other things which he would need to carry out so formidable a task. After having obtained all that he wanted he returned to preach."

In 695 Pope Sergius consecrated him Archbishop of the Frisians, conferring on him the pallium -- The yoke of white wool adorned with purple crosses that symbolized the authority of St. Peter and by extension the Patriarch of Rome and his designated metropolitan archbishops.

Pepin of Heristal granted him a site for his cathedral just outside Utrecht and in 698 he founded the monastery of Echternach in Luxembourg which became an important missionary center.

According to Bede:

"When those who had come over had taught in Frisia for a number of years, Pippin with their unanimous consent dispatched the venerable Willibrord to Rome, where Sergius was still Pope, with the request that he might be consecrated Archbishop of the Frisian nation. His request was carried out in the year of our Lord 696, and Willibrord was consecrated in the church of the Holy Martyr Cecilia on her feast day, when the pope gave him the name of Clement. He was sent back to his bishopric without delay, fourteen days after his arrival in the city."

In 714 he was temporarily driven from Utrecht by Duke Radbod. Despite this and other difficulties, Willibrord continued his missionary work with eventual success. In his later years he was aided by the co-operation of St. Boniface, who went on to spread the Christian mission. His mission work ranged as far as Denmark, Heligoland and Thuringia. In 739 he died in Echternach, his principal monastery, where his relics are still held in high regard. The feast day of St. Willibrord, Apostle of Frisia, is observed 7 November †

Thanks for all the support for the Church Women

from Church Women President Pam Howlett

*I would like to thank everyone for
their help at our Craft Fair and
Englich Tea - which was a huge success.*

*Whether you were a crafter, baker,
worker, or buyer - we could not have
done it without you.*

*Thank you and God love you,
Pam Howlett*



Some Craft Fair workers prepare the tables : Susan,
Sandra, Pam, Katy, Mary Frances, Rose



Elizabeth McDonald & the English Tea
Committee preparing to serve at the Front Line

The Jane Voigt Memorial Library to be established at St. Mark's

Charles Voigt has given his blessing to the establishment of a Parochial Library at St. Mark's Parish with funds from the Jane Voigt Memorial. Many remember that Jane read widely and well in Christian Doctrine and Philosophy. She often spoke of the need for a Library at St. Mark's to make valuable books available to our Parishioners. A room on the second floor has been appointed for the Library and bookshelves will soon be added. A suitable rug and an electric lamp would be welcome furnishings for the Library.

Books which honor the tradition of orthodox Christian witness, including classical Anglican authors, are welcome, and may be given as Memorials and Thanksgivings. We already have many useful volumes from the St. Anne Convent library by gift of Mother Irene at the time the ECUSA was dissolving the monastery.

The Parish Bookstore has Christmas Cards, ornaments, gifts, jewelry, and books for holiday giving. A popular new title is *Dancing Alone - the Quest for Orthodox Faith in the Age of False Religion* by Frank Schaeffer. Schaeffer is the son of Francis Schaeffer whose works of theology and homiletics are still popular among Protestant believers. Frank relates his spiritual journey and what he describes as spiritual bankruptcy among those of his generation. His recent conversion to the full confession of Orthodox Christian belief has only added zeal to his witness against modern evils. \$ 20.00 from Holy Cross Press. The Orthodox Study Bible offers the NKJV text of the New Testament and Psalms which is somewhat more readable than the usual 1789 edition of the King James Version.

We advise against the "New" versions of the Revised Standard Version, the Jerusalem Bible, or the "English Bible." The NRSV, NJB, and NEB, are radical distortions of Scriptural texts, made, like the 1979 BCP, by people who have a limited and naive concept of the Divine Word and HIS abiding presence in the texts of the whole of the Bible and the Sacred Tradition of reading and enjoying HIM who with the Father and the Holy Ghost livest and reignest ever one God, world without end.

November 1994

SUN

MON

TUE

WED

THU

FRI

SAT

		1 All Saints' Day 7:00 PM Divine Liturgy	2 All Faithful Departed (All Souls Day) 12:10 PM Holy Eucharist 7:00 PM Divine Liturgy	3 8:30 AM Holy Eucharist 7:00 PM Choir Practice	4 S Winifred VM 8:30 AM Holy Eucharist	5 S Elisabeth, Mother of John Baptist 8:30 AM Holy Eucharist 5:30 PM Vespers
6 XIX Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	7 S Willibrord, BC	8 Patriarchs & Prophets	9 S Benignus, BC 12:10 PM Holy Eucharist	10 feria 8:30 AM Holy Eucharist 7:00 PM Choir Practice	11 S Martin of Tours 8:30 AM Holy Eucharist	12 feria 8:30 AM Holy Eucharist 5:30 PM Vespers
13 XX Trinity (Armistice Day observed) 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	14 S Gregory Palamas, BCD 7:00 PM DESTRY	15 feria	16 feria 12:10 PM Holy Eucharist	17 8:30 AM Holy Eucharist 7:00 PM Choir Practice 7:00 PM CS Lewis lecture by Prof. Myers	18 feria 8:30 AM Holy Eucharist	19 feria 8:30 AM Holy Eucharist 5:30 PM Vespers
20 Sunday Next before Advent 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	21 Presentation of the Blessed V Mary	22 S Cecilia, VM	23 S Clement of Rome 12:10 PM Holy Eucharist 7:00 PM Thanksgiving Mass	24 National Thanksgiving Day 8:30 AM Holy Eucharist	25 S Katherine of Alexandria VM 8:30 AM Holy Eucharist	26 S Peter of Alexandria BM 8:30 AM Holy Eucharist 5:30 PM Vespers
27 First Sunday in Advent 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	28 feria	29 Vigil of S Andrew, first Called	30 S Andrew the Apostle 12:10 PM Holy Eucharist <u>7:00 PM GK Chesterton Society</u>			

St. Mark's celebrates the 200 th year of Orthodoxy in America & the 90 th year since Archbishop Tikhon's Visit to this Parish & the 119th year since our founding by Sister Hannah & Bishop John

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Every Earthly Blessing by Esther de Waal.

a Book Review for the LION

by Susan Upton Eklund

"I bind unto myself today the strong name of the Trinity, by invocation the same, the Three in One and One in Three ..."

We all know these beginning lines from the Breast Plate of St. Patrick. They are only one example of the *lorica* style of prayer made famous by the Celtic church. The Celtic tradition is filled with these and others prayers and spoken tradition from the early British saints. In her book, *Every Earthly Blessing*, Esther de Waal gives us an excellent introduction to these prayers and the traditions of Celtic Spirituality. While Mrs. de Waal delves into the interior life of the early Celtic / British peoples, she helps us explore in our own hearts the complete connection with our Creator. She uses the Celtic prayers and spoken traditions to expose their daily life and how it was imbued with the consciousness that all things come from God and are carried out in His Name. This tradition has great importance for Christians, both western & eastern. This manner of thinking is a wonderful way for us to experience early western Orthodoxy.

Mrs. de Waal takes her analysis of Celtic spirituality in stages. Her chapters are common elements to all men; i.e. Healing, Sin & Salvation. She chooses appropriately, to divide the chapters into three sections, The Dedicated Life, (her discussion of monasticism), The Celebration of Creation, and The Light and the Dark.

Mrs. de Waal is very thorough in her discussion of the relation of Eastern Christianity with the Celtic church. She discusses in great detail the common bonds with the Egyptian church and its influence on the form and practice of the Celts. Throughout Britain one can see the great crosses that our ancestors in Christ left as reminders for us. They often picture the desert fathers, St. Anthony and St. Paul of Thebes. The British Isles were on a direct trade route with the middle east and we know that the Orthodox Word of God was brought by holy men from these lands. Unlike the monasticism on the continent, the Celtic monastic tradition was based more on the "Basilian" tradition or the traditions of the desert fathers. Monasticism began in Britain before St. Benedict wrote his rule for monks. The monastic connection with the common people was very close, but unlike later western development, the Abbeys and monasteries did not become civic communities.

In her discussion of creation, de Waal refers to Duns Scotus, from his work *De naturae Divisione*, that "things are not external to God, for with him "making" is the same as "being." She quotes Alexan-

der Carmichael, who was a great collector in our century of *carmina gaelica*, or "songs of the gael." (It was from his collection that she compiled her book, *The Celtic Vision*.)

She gives us many examples of the Celtic conception of sin & salvation in the chapter by that title and shows us the relationship of the Church militant and triumphant.

"There is no barrier between two worlds in the Church,

The Church militant on earth

is one with the Church triumphant in Heaven,

And the saints are in this Church which is two in one.

they come to worship within us, our small congregation,

The saints our oldest ancestors..."

There is no elevation of man to God and thus no bringing God to man. The Celts recognized the eternal commingling of the Creator with his creatures. Some might recognize certain elements that seem at first almost pantheistic, but the Celtic spirit is not to worship a god in everything rather to praise its participation in the eternal existence which is the One True God. We see in our society a blurring of this line in those that seek the truth in a thing & not in its creator. The popularity of wearing a stone to partake of its "energies" is a good example. It is not the stone's energy that heals but the eternal energy of God's creation praising him that heals. The stone may only be a vehicle. ("O let the earth bless and magnify Him forever.") The new age movement is filled with this thought of tapping into God (or better, god likeness) without the benefit of the clean fear of the saints of the sacramental Church. The Celtic church elevated the mundane (for example, the prayers for rekindling the fire after the night's rest) and have maintained its spiritual presence even until our time. With the benefit of Sacramental truth, Orthodox Christians can recognize the wholeness of Celtic tradition and its connection with the eastern church from its beginning.

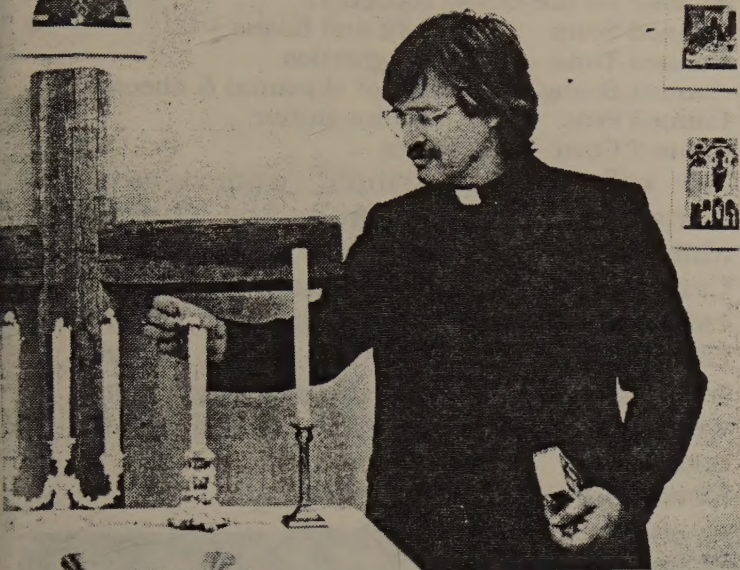
Esther de Waal has taught history at Cambridge and at Nottingham. Among her other works are *Seeking God: The Way of St. Benedict*, *The Celtic Vision*, and *God Under My Roof: Celtic Songs and Blessings*.

"I will kindle my fire this morning
in the presence of the holy angels of heaven...
God kindle thou in my heart within a flame of love
to my neighbour, to my foe, to my friend, to my
kindred all, to the brave, to the knave, to the
thrall...
without malice, without jealousy, without envy,
without fear, without terror of anyone under the
sun."

Every Earthly Blessing is from Servant Publications, Ann Arbor, MI, 1991.

News from the Deanery

The Provisional mission of Holy Resurrection Orthodox Church in Gillette, Wyoming continues to make progress. Pastor John Atchison writes to us at St. Mark's:



10/27/94

Dear Fr. John,

Enclosed is some money to properly subscribe to your newsletter. You are quite a creative guy. Thank you very much for the past encouragements and materials and wisdom in getting us rolling up here, in a forsaken place where many have hung up their harps.

Also enclosed is a copy of a recent newspaper writeup on us.

We were blessed to have Fr. Peter Gillquist this weekend and we may be closer to chrismation than we were before.

Greetings to Deborah.

God bless.

Pastor John

The following story appeared in the News-Record, Gillette, Wyoming, Sunday, October 9, 1994, p.17:

Leap of Faith

Local flock follows its pastor to new Eastern Orthodox church

Several Gillette Christians have gone back in time, leaving their charismatic Pentecostal religion for the more traditional Eastern Orthodox faith. The Rev. John Atchison, former pastor of Open Bible Praise Fellowship, said his new religion focuses more on the unchanging Bible, and less on the way individual preachers interpret it. He had spent more than 20 years pastoring Pentecostal churches.

"The Eastern Orthodox Church worships about the same as 1,900 years ago," he said, "I believe that it's a return to the way they did it in the New Testament. I believe it's a return to Christianity."

He said the Eastern Orthodox Church traces its roots to the earliest days of Christianity, but the Great Schism of 1054 divided Christendom. At that time, many churches in the western half of the old Roman Empire accorded the bishop of Rome supremacy over all other bishops, resulting in a split between eastern and western churches.

The Eastern Orthodox Church rejected any universal leader other than Jesus Christ, Atchison said.

Becky Isaack, who joined the new Holy Resurrection Orthodox Church last spring with Atchison and about 20 others, said her new religion hasn't changed over time.

"It's more of a completeness knowing you're continuing a tradition," she said. "You know it's not just a fly by night thing. The Protestant churches, they're always changing. What might be true today might not be true tomorrow."

Orthodox worship services are structured, she said, but Protestant services vary with different preachers.

"I was raised Protestant all my life," she said, "Everybody reads the Bible and interprets it themselves. There'd been so much missing before in my religion."

She said the group isn't yet canonized, or fully recognized, and it meets in a professional building instead of its own church. "It's just a group of people, and we don't have a permanent building," she said.

But that doesn't stop Atchison from performing traditional ceremonies. He said he now uses candles, incense and Communion in his services. "Before, we hardly did any of those things at all," he said.

Bishop Hilliarion of the Russian Orthodox Church outside of Russia has accepted St. Michael the Archangel Mission in Sycamore, Illinois as a mission of the Church Abroad. He Ordained Deacon Jerimiah Loch on October 8, 1994 at the Cathedral of St. Sergius in Parma, Ohio. Deacon Jerimiah will, by the Grace of God, be Ordained Priest on 17 December. We rejoice with the people of St. Michael the Archangel.

The Reverend Father Chad Richard Hatfield of All Saints mission in Salina, Kansas will Serve the 10:00 o'clock Divine Liturgy at St. Mark's, Denver on Sunday, November 27 assisted by Deacon Vladimir, subDeacon Theodore, and Fr. John.

Fr Chad will preach and Confirm (Chrismation) several members of his family who live in the Denver area and who have been attending St. Mark's faithfully, and preparing for communicant membership in the Orthodox Church. We rejoice that the network of committed Orthodox Christian family and friends continues to grow in this region.

The Orthodox Community Outreach Center

is a ministry of Orthodox Witness to the Denver Community. The OCOC is located at (the old) St. Mary of the Assumption Church at Sixth Avenue and Pennsylvania. This is a Pan Orthodox ministry that is supported by the Churches of three jurisdictions, the Church of Antioch, Greece, and one derivation of Russians, the OCA. These parishes provide the center with money, food, and clothing as well as volunteers and Clergy for liturgical services. Each Orthodox parish provides representatives to serve on the OCOC Council. Deborah Connely attends as representative from St. Mark's.

The Directors of OCOC are Mother Elizabeth and a layman, Jim King from St. Luke Parish in Lafayette. Christopher Passaris did a wonderful work as Co director and just recently resigned to continue as a volunteer at the Center. Jim King offers his commitment and fresh ideas for the OCOC and will visit St. Mark's in future to share his vision for the selfless work of the Center. These persons are especially gifted for this work and offer a caring, compassionate outreach in the name of the Orthodox Community of Christian Believers. The OCOC is open Tuesday, Wednesday, and Thursday from 11 to 3 PM. Referrals and counselling are provided as appropriate. The OCOC serves 500 people a month at present. OCOC operates under a discipline which limits the creation of mere "clients" and which also expresses the Gospel of Christ to those who visit. Every Thursday the Liturgy is offered in the Church at 9:30 AM with a rotating schedule of clergy from the participating parishes. On Sundays the Ethiopian Orthodox have served Liturgy at the old Assumption Church.

The consistent contribution of food and clothes from St. Mark's has often kept the Center open. Thanks to all who have responded by the Grace of Christ to this ministry.

Too often some perverse version of Social

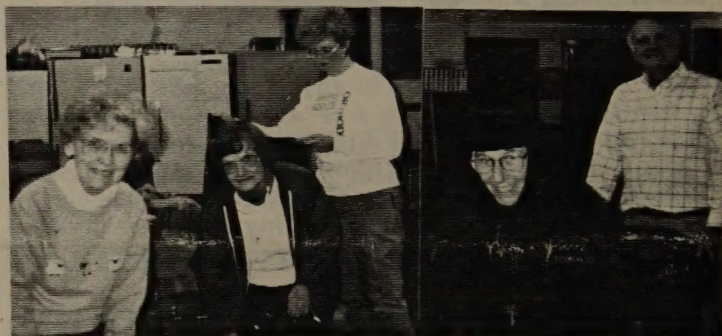
Darwinism or double Predestinarianism justifies a hardened heart toward the poor. Thank God, neither has been evident in the response of St. Mark's people.

Please select an item from this list and bring it on Sunday for the OCOC collection:

Canned Soup	Pork and Beans
Canned Tuna	Spaghettios
Canned Beans	Box of Macaroni & cheese
Canned Peas	Peanut Butter
Canned Corn	Jam

We will also contribute undesignated coins and currency from the Sunday alms collection for the work of the Center and the Monastery Fund established by Bishop Isaiah for Mother Elizabeth. A small house in SE Denver will house Mother Elizabeth and other women who are part of the new Monastic endeavor.

November 20 is OCOC Sunday.



St. Luke's volunteers help Mother Elizabeth at the OCOC Center.

Remember the poor by bringing food and clothes for the Outreach Centre directed by Mother Elizabeth at St Mary of the Dormition Orthodox Church. The basket in the Nave is for this collection!

The Lion is published by St. Mark's Parish, The Revd John Charles Connely, MA, Rector & Dean of the Mountain Majesties & Fruited Plain, Western Rite Vicariate.

SUBSCRIPTIONS ARE \$ 9.00 FOR TEN ISSUES.

The Lion

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